In himself, the mind goes beyond the visible world, and above human relations, for the support which it needs; the religious sentiment develops itself, and man addresses himself to God, and calls him to his succour. Prayer is the most elevated, though it is not the only form, under which there is manifested this universal sentiment of the feebleness of human will, this recourse to an exterior force to which it may unite/'*

Secondly, Man's state of dependence renders prayer a becoming exercise. The lesson taught by his inward feeling is also the lesson taught by his relation to the external world. God has so constituted his providence, that man is at all times dependent on his Maker for the comforts and the very necessaries of life. God could, no doubt, have placed mankind in a different constitution of things, where praise and not prayer would have been the befitting exercise. Situated as he is, he is constrained to feel a sense of dependence; and of this feeling, prayer is the suitable expression.

But we fear that neither of these two considerations, operating singly, will be sufficient to produce steady and persevering prayer. For if there are certain impulses of nature which would draw us in one way, there are other impulses which would draw us in an opposite direction; there is pride, holding us back when we would lie low at the footstool of God's throne; there is the opposition of the heart to what is spiritual, repelling us when we would come to the light. Hence we find, that in no pagan religion, nor in nature's religion under any of its forms, is there any sustained or regular prayer in the service paid to the gods. Gifts may be offered to express gratitude, ejaculations are emitted to give utterance to a sense of want, dependence, and guilt; but there is no prayer of a continued, of an elevated, or elevating description.

Under the influence of distracting natural feeling, the follow-

ing is an experience to which the hearts of many will respond. Early trained to it under the domestic roof, the person regularly engaged in prayer, during childhood and opening manhood. But as he became introduced to general society, and began to feel his independence of the guardians of his youth, he was tempted to look upon the father's commands, in this respect, as proceeding from sourness and sternness; and the "mother's ad-

* Civilisation en France, cinquifcme Legon.